

# CHRISTIAN NEWS FROM ISRAEL

JERUSALEM



# CHRISTIAN NEWS FROM ISRAEL

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GOVERNMENT OF ISRAEL  
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JERUSALEM



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## CHRONICLE OF EVENTS

### OPENING OF THE "YEAR OF MARY" IN ISRAEL

On December 8th, the Feast of the Immaculate Conception, a pontifical mass was celebrated at the church of the Dormition by the R.R. Father Abbot Leo Rudloff, to mark the inauguration of the "Year of Mary". The ceremony was attended by members of the Catholic hierarchy in Israel and of the Diplomatic Corps. The mass was recorded through the facilities afforded by the Israel Broadcasting Service for the benefit of stations abroad.

In interpreting the instructions contained in the Papal Encyclical letter "Fulgens Corona" of September 8th, the Latin Patriarch of Jerusalem had issued a pastoral letter to the clergy and faithful of his diocese inviting them to organize special ceremonies, pilgrimages, conferences and feasts throughout 1954, the centenary of the definition of the dogma of the Immaculate Conception. The Patriarch recommended that these be held in churches and chapels particularly devoted to the worship of Mary, such as the chapel of Sepphoris, the sanctuary of Saint Anne in the Old City, the church of the Annunciation in Nazareth, the church of the Nativity in Bethlehem, the chapel of Cana, the sanctuary of the Visitation in Eyn Kerem, Calvary, the Cenacle, the church of the Dormition, the Tomb of Mary at the Valley of Kidron and the church on Mount Carmel.

### SEVENTH CENTENARY OF ST. CLAIRE

On August 12th 1953, the Sisters of St. Claire in Jerusalem celebrated the seventh centenary of the death of St. Claire, the spiritual sister of St. Francis of Assisi, and foundress of the Order of the Poor Ladies. A solemn Consular Mass was celebrated by the Custos of the Holy Land, who came from the Old City for the occasion.

The ceremony was attended by the Consul-General of France and Madame de la Sablière.

In the afternoon a panegyric of the Saint was pronounced by the Very Rev. Father Brunet, Superior of Notre-Dame-de-France in Jerusalem, in the presence of His Beatitude, Mgr. Alberto Gori, Patriarch of Jerusalem.



## SOUTH KOREANS VISIT ISRAEL

On September 28th 1953, *Rev. Sung Bum Yun*, Professor of Theology, Religious Philosophy and New Testament Greek at the Methodist Theological Seminary at Pusan, South Korea, arrived in Israel on a short visit. He stayed here for five days and proceeded to Switzerland to pursue courses at the Oecumenical Institute at Clegny and later at the University of Basle.

Professor Yun, whose grandfather was converted to Christianity, was educated in Japan and is the translator of Emile Brunner's "Philosophy of Religion" into Korean and the compiler of a Biblical Concordance containing an extensive explanation of Biblical terminology.

On October 15th, *Rev. Paul S. Myung*, Moderator of the Korean Presbyterian Church in Taegu, arrived in Israel for a ten day visit. He was on his way back from Amsterdam, where he attended a meeting of the Alliance of the Reformed Churches as Korean delegate.

## A RECEPTION IN HONOUR OF PROFESSOR WILLIAM F. ALBRIGHT

On October 10th, a farewell reception was tendered in Jerusalem to *Prof. W.F. Albright* of Johns Hopkins University, eminent archeologist and orientalist, by the Ministry of Education and Culture, the Hebrew University and the Israel Exploration Society. Prof. Albright had come to Israel to attend the 9th Archaeological Conference in Beersheba under the auspices of the Exploration Society.

On October 8th he gave a lecture in Jerusalem in Hebrew on "The Excavations of the American Archaeological Expedition in Southern Arabia".

In the course of one of his addresses Prof. Albright said that in his opinion "the Bible would assuredly remain the centre of Israel's cultural life and would continue to form the bond between Jews and Christians, and between the Jews of Israel and the Jews of other countries."

Professor Albright had been director of the American School of Oriental Research in Jerusalem from 1919 to 1936. Among the best-known of his numerous writings are "From the Stone Age to Christianity", "The Archaeology of Palestine", and "Archaeology and the Religion of Israel."

## AGREEMENT BETWEEN THE LUTHERAN WORLD FEDERATION AND THE GOVERNMENT OF ISRAEL

In 1953, the Israel Government was approached by the Lutheran World Federation with a request that the moneys due to them in Israel under the Agreement of August 29th 1951 should be made available for their work outside Israel.



Rev. F.A. Schiotz, D.D., Director of the L.W.F. Dept. of World Missions, visited Israel for this purpose in 1953, and, after negotiations with the competent authorities, reached an agreement with the Government that D.M. 3,585,000 out of the sums due to Israel under the Luxemburg Agreement between the Federal German Government and Israel, be assigned to the Lutheran World Federation.

The relevant documents for the implementation of this Agreement, were exchanged in Cologne in December 1953 between Mr. Haim Kadmon and Dr. F.I. Shinnar on behalf of the Government of Israel, and Dr. Hans Walb, Attorney of the Lutheran World Federation.

The terms of the original Agreement were reported in our issue of November 1952 (Vol III No. 3—4). This further Agreement has settled all outstanding problems between Israel and the Lutheran World Federation.

## CHRISTMAS AND NEW YEAR MESSAGE FROM THE PRESIDENT

On December 24th President Ben-Zvi issued the following message to the Christians in the country:

"I should like to convey my warm Season's greetings and good wishes to the Christian citizens of Israel and to all our Christian visitors.

"May the New Year see a strenghtening of the friendship, cooperation and goodwill between all the communities in our land.

"A Happy New Year to you all."

## CHRISTMAS

Christmas Eve was a rainy one this past year, but bad weather did not deter the many pilgrims from Israel and other countries from crossing to the Old City, and thence to Bethlehem.

The traditional procession of Consular and U.N. personnel assembled at about 10 p.m. outside the Y.M.C.A., whose tower was floodlit. They then moved in a long caravan towards the Bethlehem Highway, escorted by the Jerusalem District Commissioner, Senior Police Officers, and representatives of the Ministry of Religious Affairs.

The pilgrims numbered about 1,800, and included children, old people and invalids. Many of the pilgrims carried gifts and food for their relatives on the other side of the border. Each pilgrim was allowed to take with him one Dinar for expenses in Jordan.

Health, police, and customs checks were reduced to a minimum. Permits for exit and entrance visas were waived.

Midnight mass was celebrated in the church of the Dormition, and broadcast



over the "Voice of Israel" being introduced in Arabic, English, and French. Protestants attended Christmas Services at the Y.M.C.A. and at the Scottish Church of St. Andrew. Christians from Haifa and its surroundings travelled to Nazareth to hear Mass in the church of the Annunciation or to attend early morning services in the various chapels and missions there.

Among the pilgrims intending to spend Christmas in the Holy Land, was a group of 47 Austrian priests and laymen, the first since 1938. The party, headed by Mgr. Prof. Johann Kosmetter of the University of Vienna, had planned to disembark in Cyprus and to fly from there to Kalandia. They were, however, delayed by a storm and forced to celebrate midnight mass on the Israel ship "Negbah", as the guests of the crew, who entertained them at a special Christmas supper.

On January 6th, 1,200 Orthodox Christians crossed the Gate to attend services in Bethlehem. The Gate was open from 7 in the morning until midnight. The request of several Russian nuns to cross to the Old City was turned down by the Jordan authorities.

The Armenian Christmas fell this year on January 19th, and a group of 300 Armenians joined by some 60 Greek Orthodox, who failed to make their pilgrimage on January 6th, crossed to celebrate their feast.

#### A NEW REGIONAL SUPERIOR OF THE LITTLE SISTERS OF JESUS

At the beginning of 1954, Sister Marie-Paul Bugnard was appointed Regional Responsible of the Little Sisters of Jesus in Israel. Sister Marie-Paul came to this country in 1949 and has worked mainly in the Christian Community of Nazareth. She also spent some time, with two other Little Sisters, in a Kibbutz of "Hashomer Hatzair", to acquaint herself with its mode of life. After a year of theological studies in France, and a term in an "*Ulpan*" (Hebrew Language course) in Israel to learn spoken Hebrew, she has now settled with three other Little Sisters in Jerusalem.

The "fraternity" of the Little Sisters, following the example of Father de Foucauld, lead a life of poverty and manual work, and are not permitted to possess capital, endowments or income.

#### NEW APPOINTMENTS FOR THE CARMELITE INSTITUTIONS IN ISRAEL

At the beginning of 1954 the following appointments were made to the Carmelite Institutions of Israel:—

The Most Rev. Father Thomas Aquinas of Stella Maris (Belgian) to be Vicar Provincial.



The Rev. Father Ricardo (Italian), who had hitherto been Procurator of Carmelite Missions of the entire order, to be Procurator Provincial.

Since the title of Prior of the Holy Mount Carmel is reserved to the Father General of the entire order, the Very Rev. Father Antonio (Croat) to be Vicar Superior of Stella Maris.

The Rev. Father Eutherius (Spaniard), who had previously served in Peru, to be Superior of the sanctuary of "Elijah's Sacrifice" on Mount Carmel.

The Rev. Father Ricardo (already mentioned above) also to be Superior of the Carmelite Monastery in Haifa.

The Rev. Father Stanislaw (Italian) to be Parish Priest in Haifa.

## THE APOSTOLIC DELEGATE CALLS ON THE DISTRICT COMMISSIONER OF JERUSALEM

On February 1st., *Mgr. Silvio Oddi*, Apostolic Delegate for Jerusalem and Palestine, paid a courtesy visit to Dr. A. Biran, District Commissioner of Jerusalem. He was accompanied by his Secretary, Mgr. Henry Lemaître and by Father Patrick Coyle, O.F.M. of Terra Sancta. Mgr. Oddi took up his post last Autumn, and has lately visited the Catholic institutions in Israel.

## THE MAYOR OF PARIS VISITS FRENCH RELIGIOUS INSTITUTIONS IN THE HOLY LAND

On February 8th, *Monsieur Frédéric-Dupont*, President of the Municipal Council of Paris, arrived in Israel. He was received at Lydda airport by M. Bertrand de la Sablière, Consul-General of France in Jerusalem and by representatives of the Jerusalem Municipal Council.

In the course of his brief stay in the Holy Land, M. Frédéric-Dupont visited the Holy Places and the French religious institutions, in which he takes a keen interest.

After having visited the French schools, both in Israel and in Jordan, M. Frédéric-Dupont was the guest of the Hebrew University and its Department of French Culture, as well as of the Centre de Culture Française and of the Schools of the Alliance Israélite.

He was received by President Ben-Zvi and paid courtesy visits on Dr. Biran, Jerusalem District Commissioner, and on Mr. Kariv, Mayor of Jerusalem, whom he presented with the Silver Medal of the city of Paris.

After having seen the settlement of Neve-Ilan, M. Frédéric-Dupont made a broadcast over the "Voice of Israel", and was the guest of honour at receptions given by the Jerusalem Municipal Council and by the French Consulate-General. On February 11th, he left Israel for Paris.

## ETHIOPIAN CELEBRATIONS

On February 23rd., a large group of Ethiopian monks and pilgrims, headed by His Grace Abba Philippos, Ethiopian Orthodox Bishop in Jerusalem, crossed from the Old City to celebrate the Feast of the Ethiopian church, "Qidane Meherat Maryam", at the "Debre Gennet" Convent situated near the Street of the Prophets.

### COMMEMORATION OF ST. BENEDICT AT THE CHURCH OF THE DORMITION

On March 2nd, solemn mass was celebrated at the church of the Dormition to commemorate the death of St. Benedict. H. Ex. Mgr. Oddi, Apostolic Delegate to the Holy Land officiated.

In the afternoon Vespers were said by the R.R.F. Rudloff, Abbot of the Dormition.

### MARCH IN NAZARETH

Two feast days in the Christian calendar are especially associated with Nazareth: the Day of St. Joseph, and the Feast of the Annunciation. St. Joseph was celebrated by the Catholic community in the church bearing the name of the saint, a modest edifice built over the site where it is assumed the workshop of St. Joseph stood.

The Feast of the Annunciation was celebrated on March 25th. However, festivities already began on March 24th, when the population went out to welcome the Latin Patriarch. Early next morning large crowds arrived in Nazareth from the neighbouring towns and villages, as well as from Haifa and other places. Pontifical mass was celebrated by H.B. the Latin Patriarch who was assisted by his Vicar Mgr. Vergani. The ancient Gregorian chanting of the service was combined with portions of Bach's Mass performed by a large choir.

Annunciation was also celebrated in the Sanctuary of the Visitation at Eyn Kerem, for which occasion many Franciscan and other monks and priests crossed from the Old City.

### ARCHIMANDRITE POLYCARP'S JOURNEY TO MOSCOW.

On March 30th, the Rev. Archimandrite Polycarp, Chief of the Russian Ecclesiastical Mission in Jerusalem, left for Moscow to report to Patriarch Alexius on his activity in Israel. He arrived in Moscow on April 2nd, and stayed there until May 15th.



During Holy Week, he officiated in various churches in the Russian capital, and especially in the church of the Holy Epiphany as co-celebrant to His Beatitude Alexius, Patriarch of Moscow and all Russia.

Rev. Polycarp returned to his duties in Jerusalem on May 17th.

### CHANGES IN THE LATIN VICARIATE OF GALILEE

As from April 1954, the following appointments came into force :

1. Mgr. Pasquale Appodia will be Parish Priest of Shefamer (Shefarram) in lieu of Rev. D. Pin.
2. The V.R.F. Thomas Aquinas, O.C.D. will be Provincial Vicar of the Carmel of Haifa in lieu of the R. F. Germano.
3. The R.F. P. Riccardo of the Sacred Heart will be President of the Carmelite Convent of the city of Haifa town.
4. The R.F. P. Stanislao Dell'Assunta will be Latin Parish Priest of Haifa.
5. The R.F. Gaetano Cerri, O.F.M., will be Parish Priest of Acre in lieu of the R.F. Albert Rock.

### A SYRIAN JACOBITE GUEST FROM ALEPPO

On April 7th, *His Grace Mar Dionisios Girgis Behnan*, Syrian Orthodox Bishop of Aleppo, arrived in this country. While in Jerusalem, he called at the Ministry of Religious Affairs to discuss matters concerning the properties of the Syrian Jacobite Church in Israel. The Syrian Church, though represented in this country by very few adherents, possesses several properties in Jerusalem. Mar Dionisios came to the Holy Land on behalf of His Beatitude Mar Ignatios Ephrem I, Syrian Patriarch of Antioch and the East, to conduct the Easter ceremonies at St. Mark, Jerusalem (in the absence of the Syrian Bishop of Jerusalem who is now in the U.S. in connection with the exhibition of the Dead Sea Scrolls).

The Syrian Jacobite Community in Israel numbers altogether some 70 souls. Most members of the Community live in Nazareth and Haifa, some in Jaffa and Jerusalem. Having no churches of their own in this country, they hold their services in the Y.M.C.A. and in the Armenian churches.

### FRANCISCAN PILGRIMAGES IN APRIL

On April 9th, the Franciscan community of Nazareth visited the place of Tremor. Foreign pilgrims as well as residents of Nazareth joined the Franciscan Fathers in their procession.

On Maundy Thursday, April 14th, the Franciscan community of St. Saviour (Old City) accompanied by many pilgrims made their traditional pilgrimage to the Cenacle.

## THE NEW SET-UP OF THE FRANCISCAN CUSTODY OF THE HOLY LAND

From a pamphlet entitled "The Religious Families of the Custody of the Holy Land on September 24th 1953", published in Jerusalem by the Franciscan Printing Press in 1954, we learn :

Custos of the Holy Land is the *Right Reverend Father Hyacinth M. Faccio*; Custodial Vicar: the *V.R.F. Adrien Bufferne* (French); Procurator-General: the *V.R.F. Firmino Lopez* (Spanish); The Custos' Counsellors, or Discreti are the *Reverend Fathers Paolo Lanseros* (Spanish), *Leonardo Berardi* (Italian) *Bonaventura Simon* (American), *Odorico Stenner* (German), *Amédée Dabous* (French). The Secretariat is composed of the *V.R.F. Teofilo Bellorini* and the *R.F. Eugenia Tonini*, assisted by the Reverend Fathers *Luigi Masini* and *Aurelio Borkowski* (Polish). Archivist and Chronologist is the *R.F. Dr. Basilio Talatinian* (Armenian).

The 436 members of the Custody are distributed in the 73 "families" of the Franciscan Province.

The following are the families in Israel :—

1. Hospice of St. Francis ad Coenaculum;
2. College of Terra Sancta in Jerusalem;
3. Convent of St. John the Baptist in Eyn Kerem;
4. Hospice of the Visitation of St. Mary in Eyn Kerem;
5. Hospice of the Desert of St. John near Eyn Kerem;
6. Hospice of St. Nicodemus in Ramleh;
7. Hospice of St. Peter in Jaffa;
8. Hospice of St. Antony of Padua in Jaffa;
9. Convent of the Annunciation in Nazareth;
10. College of Terra Sancta in Nazareth;
11. Hospice of the Transfiguration on Mt. Tabor;
12. Hospice of St. Joachim and St. Ann in Sepphoris;
13. Hospice of the First Miracle in Cana;
14. Hospice of St. Peter in Tiberias;
15. Hospice of the Eucharistic Promise in Capernaum;
16. Residence at the Mount of Beatitudes;
17. Hospice of St. Mary of the Rosary in Haifa;
18. Hospice of St. Francis in Acre;
19. Hospice of St. Gabriel the Archangel in Mugeidel.



The Christian communities following the Gregorian calendar celebrated Easter this year on April 18th. Crossings to the Old City for the ceremonies in the church of the Holy Sepulchre already began on April 15th. Some 1650 pilgrims as well as several hundred local residents crossed the Mandelbaum Gate. Prominent among foreign visitors were *Lord Henderson*, former Parliamentary Under-Secretary for Foreign Affairs, the President of the Geneva Canton and *Mrs. Duboul*, the new Swiss Minister to Israel and *Mrs Hegg*, and the Director-General of Commercial Policies in Madrid, *Sr. Juan Diaz Y Flores*. The Jaffa Gate, which is traditionally used for the passage of the Consular Corps, remained closed as a result of a last minute decision of the Jordan authorities.

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For the Christians following the Julian calendar, April 18th was Palm Sunday. Masses were celebrated and processions held in all centres with Orthodox population. On April 24th, representatives of the Greek Orthodox Community, headed by Archimandrite Ignatius, gathered at the Mandelbaum Gate to receive the Holy Fire from the Church of the Resurrection. The fire was brought by Archimandrite Athanasius and then carried to the Monastery of St. Simeon as well as to the churches in Lydda, Ramleh, Jaffa, Haifa, Acre, and Nazareth.

On Easter Sunday (25th April) the bells of all Orthodox churches started to chime at two o'clock in the morning, and at 3 the canticle of the Resurrection "Christos Anesti" was sung.

In Jerusalem a midnight Easter Service was celebrated in the Russian church of the Holy Trinity.

On Easter Monday (26th April) a second Mass was celebrated in the Greek Orthodox churches, followed by the reading of the Gospels in various languages: Greek, Arabic, Slavonic, and Hebrew.

In Jaffa, the ceremony of the Greek Orthodox community on Easter Monday was followed by a festive reception given by the Rev. Archimandrite Filoumenos at the Greek Orthodox Convent.

### VISITORS FROM CEYLON

On April 15th, *Rev. D.T. Niles*, Methodist minister from Ceylon, accompanied by *Mrs. Niles*, arrived in Israel for a short stay. Rev. Niles is active in the World Council of Churches and in the Church of Southern India.

## STUDENTS OF ST. STEPHEN VISIT ISRAEL

On April 20th, a group of 25 members and graduates of the Dominican Ecole Biblique et Archéologique Française situated in the Old City, lead by Father Fr. L. Lemoine, O.P., of St. Stephen Convent, crossed to Israel for an archaeological tour of the country. The party stayed here until May 13th visiting almost all sites of historical and archaeological interest. At their request, they were afforded facilities to visit the mosques of Acre, Ramleh, and Jaffa as well as military passes enabling them to go to localities situated on the borders.

While in Jerusalem, they were received by Professor H.J. Polotsky of the Hebrew University. In the course of the reception Professor L.A. Mayer lectured to the guests on the work achieved in the domain of oriental studies, and Dr. M. Avi-Yonah in that of archaeology. Father Milik of the Ecole Biblique spoke on the documents recently discovered in the vicinity of the Dead Sea. Professor M. Buber spoke on problems of religious research.

### RABBIS CONDUCT MEMORIAL SERVICE AT ANZAC CEMETERY IN RAMLEH

On April 26th., a memorial service for Australian and New Zealand soldiers, who fell in Palestine in World Wars I and II, was held at the British military cemetery in Ramleh.

The service was conducted by *Rabbi J. Falk*, of Sidney, who served as Chaplain in the Jewish Legion in World War I and by *Rabbi F.G. Nathan*, Senior Jewish Chaplain in the Royal Air Force in World War II.

The ceremony was attended by the British Ambassador to Israel, Sir Francis Evans; Mr. R.W. Linkson, representing the Australian Minister; Mr. Arthur Lourie of the Israel Foreign Ministry; Mr. Yitzhak Shilon, Secretary-General of the Ministry of Defence; and by ex-servicemen of both World Wars.

Wreaths of flowers were laid by the British Ambassador, by the Australian representative, by Rabbi Falk, representing the Association of ex-servicemen, and by the Israel ex-servicemen Association.

### NEW FILMS ON THE HOLY PLACES

On April 26th, an Italian film unit arrived in Israel to prepare several documentary films in colour on the Holy Places in Israel and Jordan. The films are being produced for the Custody of the Holy Land and will be shown at the Cinema Festivals of Venice and Berlin. The production manager is the *Rev. Father Alfonso Calabrese* of the Custodial Commissariat of Milan; the Director is *Dr. Rinaldo Dal Fabbro*, permanent member of the Cinema Festival of Venice.

The unit stayed in the country until May 26th.



## ETHIOPIAN EASTER CELEBRATIONS IN JERUSALEM

On April 30th, 18 Ethiopian monks and pilgrims headed by *Abba Philippos*, Bishop of the Ethiopian Orthodox Church in Jerusalem, arrived from the Old City to celebrated Daghim Tensae ("second" Resurrection) on May 2nd.

The ceremony, which is practically a repetition of the Easter Service held in the evening of Holy Saturday in Dayr el-Sultan, was performed at 5 a.m. in the church of "Debre Genet" (see page 17). On leaving the "Sanctuary", the Bishop wore the crown presented to the Community by Queen Itaghe Menen during her pilgrimage to Jerusalem in 1922. He was surrounded by a number of priests and a choir of monks, each leaning upon a tall staff. At the beginning, short hymns were sung in a plaintive tune. Then the Gospel was read. At a certain moment, a soft solo was heard which was followed by a joyous chorus. Two great tom-toms beat out a throbbing bass to which the "sistra" in the hands of the choirmen replied with a delicate treble.

A procession then formed, in which the Bishop and the clergy were preceded by crucifers, incense-bearers and choirmen, and by the congregation. The priests wore vestments heavy with gold, crown-like mitres studded with jewels, and carried standards and processional crosses. The bishop walked under a ceremonial umbrella of gold and silk. When the procession reached the front altar, the bishop dismissed the congregation with a blessing.

## A GUEST FROM CANADA

On May 9th, the *Rev. Dr. E. M. Howse*, of the National Council of Churches in Canada, paid a short visit to Israel. He was on his way back from the Moslem-Christian conference in Hamdoun (Lebanon) where he had read a paper on "Social work based on religious concepts". *Rev. Howse* toured the country and met several leaders of the Christian community. He also visited the Holy Places.

## CONSECRATION OF A NEW GREEK CATHOLIC CHURCH

On May 9th, the new Greek Catholic church of Isfyia on Mount Carmel, was consecrated by *Mgr. George Hakim*, Greek Catholic Archbishop of Galilee. (Isfyia is a Druze village with some 500 Christians out of a total population of 2,000).

The church, the first to be built in the State of Israel by the Catholic community, was designed by Haifa architects, and has cost about I.£. 60,000.

Present at the consecration ceremony were H.E. *Mgr. Silvio Oddi*, Apostolic Delegate in the Holy Land; *Mgr. Vergani*, the Latin Patriarch's Representative

in Israel; *Mgr. Khoury*, Representative of the Maronite community; Arab and Jewish Knesset members, members of the consular corps, and a representative of the Ministry of Religious Affairs. The ceremony was also attended by Druze sheikhs and notables from Isfyia, Jewish and Christian guests from Haifa and other parts of the country, and by a considerable number of priests and nuns of various Catholic communities.

In the course of his address in the church, Mgr. Hakim stressed the fact that while the funds came mostly from Catholics of Belgium, France, U.S. and various religious communities in Israel, the building of the church would not have been possible without the assistance of the Israel Government. He particularly wished to express his thanks to the Prime Minister and to the Minister for Religious Affairs.

After the ceremony, a banquet was offered to the guests at the convent of the Carmelite sisters of Isfyia.

#### FEAST OF ST. TABEETHA AT ABU KEBIR.

On May 16th, the Orthodox Community of Israel celebrated the Feast of the Blessed Tabeetha in the Russian church of Abu Kebir.

The ceremony was conducted by the Rev. S. S. Kharlamoff, member of the Russian Ecclesiastical Mission, assisted by two Arab and one Russian priests. After the ceremony a procession was held to the Tomb of the Blessed Tabeetha, in which a large attendance of Orthodox from various parts of the country took part.

#### A NEW CATHOLIC CHURCH OF THE ANNUNCIATION TO BE BUILT IN NAZARETH

On May 19th, Mr. Israel Rokach, Minister of the Interior, gave his approval to the construction of a new monumental church of the Annunciation in Nazareth according to plans submitted through the intermediation of the Ministry of Religious Affairs to the Town-Planning department of the Ministry of the Interior.

The church will be built on the grounds of the present 18th century church of the Annunciation, which will almost entirely be demolished according to plans and designs prepared by the Italian architect Antonio Barluzzi. The construction of the new church, which will rise 75 metres from floor to dome, will take 4—5 years to complete and will cost several million dollars.

After the demolition of the present church, the entire zone will be explored archaeologically. Permission to excavate has already been granted by the Department of Antiquities to the Rev. Father Prof. Bagatti, o.f.m., of the Studium Biblicum Franciscanum of the Old City of Jerusalem.



## BISHOP PHILIPPOS RECEIVED BY THE PRESIDENT

On June 3rd, His Grace Abba Philippos, Ethiopian Orthodox Bishop of Jerusalem, was received by President Ben-Zvi. He spoke to the President on the history of the Ethiopian community in Jerusalem, and on ecclesiastical matters in his own country. Mr. Ben-Zvi, who has always been particularly interested in the Jewish communities living in eastern countries, (he is in fact the founder of the "Ben-Zvi Institute for research into Oriental Jewish Communities"), inquired about the situation of the Falashas.

## FEAST OF THE RUSSIAN CATHEDRAL OF JERUSALEM

On June 4th, Holy Trinity was celebrated with great solemnity by the Orthodox community of Jerusalem in the Russian Cathedral. The ceremony was conducted by Archbishop Irenarchos of the Greek Orthodox Patriarchate, who came for the occasion together with several members of the Greek Orthodox clergy. The following attended the ceremony at the altar: His Grace Abba Philippos, Ethiopian Bishop in Jerusalem accompanied by Abba Kidane; the Rev. Archbishop Papken Abadian, Head of the Armenian community in Israel; the Rev. Archimandrite Morkos el Antouni, Head of the Coptic convent in Jaffa; and several other representatives of the Eastern Orthodox Churches. After the service a reception was given by the Rev. Polycarp, attended by members of the Diplomatic and Consular Corps as well as by the District Commissioner and Mayor of Jerusalem.

## PENTECOST ON MOUNT ZION

Pentecost fell this year on June 6th. Early in the morning H.B. Alberto Gori, Latin Patriarch of Jerusalem, crossed from the Old City to celebrate pontifical mass at the church of the Dormition. He was accompanied by a large following of worshippers from both parts of the City as well as by many visitors. Co-celebrant was the R.R. Father Leo Rudloff, Abbot of the Dormition.

In the afternoon a large group of Franciscan Fathers came from the Old City for their traditional pilgrimage to Mount Zion. The party was headed by H.P. Father Hyacinth Faccio, Custos of the Holy Land.

## PUBLICATIONS OF THE HEBREW UNIVERSITY PRESS

Among the latest publications of the Hebrew University Press is a work entitled "The Calendar and its Use for Chronological Purposes, including a Jewish-

Christian-Moslem Calendar from the Creation to the Year 6000 A.M." by A.A. Akavia.

"The Biblical Account of the Conquest of Palestine" by Dr. Yehezkel Kaufman, Professor of Bible at the Hebrew University, has recently appeared in English.

The following are at present in the press:— "Religion and Science in the Middle Ages and Modern Times" by the late Prof. Julius Guttman; Spinoza's "Tractatus Theologico Politicus" translated by Dr. H. Wirszubski.

## PILGRIMAGES IN 1954

The first five months of 1954 saw a 90% increase in the field of pilgrimages as compared to 1953. The number of Christian pilgrims entering the country reached 3,279, of whom 2,220 were in transit. The distribution according to the country of origin was:— U.S. (38.5%), followed by France (26.6%) and the Scandinavian countries (14.8%). Christian pilgrims also came from the United Kingdom, Canada, Italy, Mexico, Switzerland, Austria, Germany, Spain, Portugal, Holland, Guatemala, Belgium, Greece, Brazil, Poland, Columbia, Cuba and Luxembourg.

The tours were so planned as to satisfy the pilgrims' desire to visit the Holy Places and archaeological excavations, and also to enable them to gain some insight into the everyday life of the State of Israel. During the first months of this year, new roads were built, leading to important sites, such as Capernaum and Mount Tabor.

The pilgrims were received in all places by members of the local clergy. They were guided by Government-licensed guides, many of them of the Christian faith.

# DEBRE GENNET

## THE NEW ETHIOPIAN MONASTERY IN JERUSALEM

by C.W.

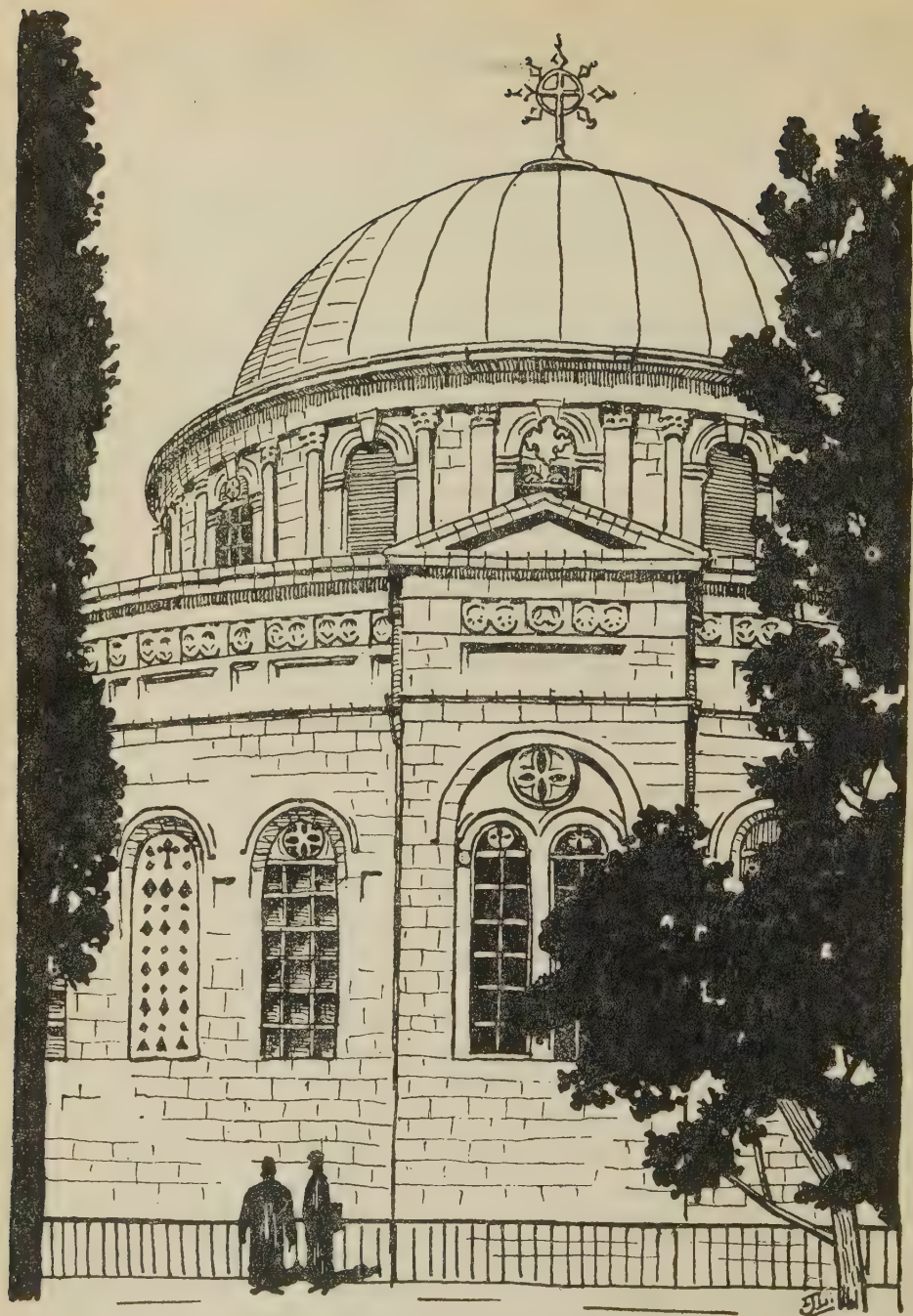
Debre Gennet means in Amharic "Garden Monastery" or "Paradise"; and a paradise it must have seemed to the Ethiopian monks and pilgrims when, at long last, they were able to establish themselves in a place of their own, and worship in a church which they could open and lock at their discretion.

Debre Gennet was built during the last two decades of the 19th century by the Emperors Johannes IV and Menelik II. This was an innovation in the long annals of the history of the Ethiopian community of Jerusalem. To find a precedent for Ethiopian rulers taking a direct and active interest in the destinies of their distant community, one would have to go back as far as the 14th and 15th centuries, when the Solomonic dynasty, which ascended the Ethiopian throne in 1270, considered the city of David and Solomon to be their place of origin.

At that time, the Ethiopian "nation" in Jerusalem was one of the most important Christian communities in the Holy City. It enjoyed rights and privileges in the Holy Places, and prestige among the other Christian "nations". It was prominent in the ceremonies of the Eastern communities, and especially in the Feast of the Holy Fire. Moreover, it owned a considerable number of shrines and chapels, both in Jerusalem and Bethlehem. This privileged position, enjoyed by the Ethiopians during the period of Egyptian rule in Palestine, was gradually lost after Jerusalem came under Turkish dominion. In the 16th century, owing to the internal difficulties of its remote fatherland, the Ethiopian Community found itself cut off; it decreased in number and importance, and finally became the "dependent" of the Armenian Community. Since the Ethiopians could no longer afford to pay the exactions of the Turkish governors, most of their Holy Places came under Armenian supervision, whilst a few were lost to other religious groups. In the following century, as a result of the Greek victory in their struggle with the Armenians for rights to primacy, the Ethiopian Holy Places passed from Armenian to Greek possession. By 1670, the Ethiopians seem to have disappeared from Jerusalem, and no more is heard of them throughout the whole 18th century.

The Ethiopians returned to Jerusalem by 1806 and found an entirely changed situation. Nothing was left of their ancient wealth, glory and prestige. They had no more shrines or chapels; no more rights to light candles or celebrate in the church of the Holy Sepulchre. They barely found a refuge in the old Monastery of Deir es-Sultan, which they claimed as a former possession. At first, their numbers were small — only some 12 to 15 — but later they increased, only to fall and finally be wiped out altogether by the bubonic plague of 1838. At that time, their library was burned as allegedly infected by plague. This proved a fatal blow





*Qidane Meherat Maryam*

to the Community for, apart from losing their numerous old manuscripts, they lost all their historical and juridical records and documents.

In the forties of the nineteenth century, the Community was reconstituted, thanks to the increased influx of pilgrims. However, the situation in the Convent became very difficult indeed, for the place was not suited to harbour large numbers, and was, in addition, controlled and interfered with by the Copts. The Coptic Community in fact, also claimed the "Deir" as their property and they considered its Ethiopian inhabitants as "guests", admitted on sufferance. A Coptic guard would therefore come every evening and morning to lock and unlock the doors of the Convent and its chapel. Moreover, in order to reach the chapel of St. Michael, the Copts had to pass through the chapel and the dwelling place of the Ethiopians. The latter made several attempts to free themselves from their subservience, and the matter was brought before the courts, first in Jerusalem and then in Constantinople. The Ethiopians, however, were always the losers, as they were unable to prove their rights, all the relevant documents having perished in the fire of 1838.

Their case was taken up by several foreign powers, but the Turkish government always invoked the *status quo*. In the meantime, since neither the Ethiopian nor the Copts would allow the other party to carry out any repairs, the place deteriorated to such an extent that it was eventually reduced to a cluster of mud hovels built by the monks around the lantern of the chapel of St. Helen.

To relieve the Community, and also to provide proper accommodation for the pilgrims, without however surrendering its historical rights in Deir es-Sultan, Emperor Johannes IV decided in 1872 to erect a new monastery and church outside the walls of the Old City. The work took some 10 years to complete and, as meanwhile Emperor Johannes died, the building of the convent was terminated and the church consecrated under Emperor Menelik II.

Debre Gennet is composed of a handsome church and a number of small houses inhabited by monks and nuns. Close by are eight larger houses with gardens, which at present are let to local tenants. Most of the latter houses were built by members of the royal family or by Ethiopian nobles, and the income derived from them is used for upkeep of the Community and for repairs to the church. The dwelling-places of the monks and nuns are very modest, but each member of the Community enjoys a room to himself. The most striking feature of the monastery is no doubt the monumental church known as *Qidane Meherat Maryam*. It was built according to the design of a French architect, in the traditional circular style. On the top of this "rotunda" is a smaller cylindrical structure surmounted by a dome. The interior is divided into three concentric parts, the centre being the "Maqdas", — the sanctuary containing the altar with the "Tabot". The "Maqdas" is shaped like a rectangular tabernacle with three doors, having pillars on all its corners. The altar has the appearance of a wooden table built, according to Ethiopian tradition, in the shape of the ancient Ark of the Covenant. The "Maqdas", which

is meant for the officiating clergy (and for the king), is surrounded by a circular nave called "Qedest", destined for those who receive Holy Communion. This is surrounded by a second, larger nave, called "qene mahlet", meant for the "Dab-tara" (cantors) and for the congregation. The church is decorated with a wealth of images of figures from the Old and New Testaments as well as from Ethiopian Church history, such as St. Takla Haymanoth, Abuna Philippos, Gebre Manfas Qaddus, etc. Solemn services are held in this church on February 23rd (day of the church) and on the Sunday after Easter. On these occasions many members of the Community residing in Deir es-Sultan cross to Debre Gennet; while on other occasions residents of Debre Gennet go to the Old City or, as on Epiphany, to *Qads Sellessie*, near the Jordan river.

The monks live according to the ancient rule of St. Anthony, modified however by the statutes of 1925 and of 1950, and adapted to conditions in Jerusalem. They lead mainly a life of prayer and contemplation, but in their hours of leisure work in the garden and in the house. Since 1951, their superior is a bishop, one of the 12 appointed by the newly elected Ethiopian Metropolitan Archbishop Abba Basilios. The new bishop has brought with him from Ethiopia a number of young men, who — in addition to their duties — devote part of their time to studies, especially of languages. These young men, living in the middle of Jewish Jerusalem may thus become a cultural link between this country and their own fatherland.

## IMPRESSIONS OF ISRAEL

REV. DR. HERMANN MAAS.

I have been privileged to spend 6 weeks in Israel as the guest of the Israel Government. This was a wonderful experience, for I was able to take part in the Jewish High Festivals in the Holy Land. I spent the New Year on Mount Carmel, the Day of Atonement in Shavei Zion, Tabernacles in Ramath Hadar, and the festival of the Rejoicing of the Law in Jerusalem. These unforgettable occasions stirred me greatly and gave me an insight into the background of the Jewish faith.

I also made most instructive journeys through the Galilee, the Sharon, to Jerusalem and to Sdom in the Negev, and was able to realise what progress has been made during the three and a half years since my last visit to this country. That progress was again forcefully brought home by the "Conquest of the Desert" Exhibition in Jerusalem. I visited a number of children's villages and saw the wonderful work being done for Israel's children, both sick and healthy, by the Youth Aliyah and the Wizo Organization. I shall never forget those lovely children,





1 and 2.— Specimens of pottery found at Tel-Asawir (M. Dothan).



*Excavations of Beth Yerah (P. Bar-Adon)*

- 1. Ruins of a house and wall of the Middle Bronze Age.*
- 2. Fragment of a Middle Bronze wall.*



1.—Pottery churn of the Chalcolithic Age.  
(Khirbet el-Bittar — M. Dothan)

2, 3.—Archaic Israelite Pottery from Khirbet et-  
Tuleil (Y. Aharoni)

4.—Rock-drawings from the Negev. (E. Anati)







1.—House of the Chalcolithic Age (the upper parts having been removed) viewed from its tunnel of access (near Beersheba — J. Perrot).



2.—Pin of bone in the shape of a young pelican (from the same excavation).

saved from hunger and want, who are now growing up under the care of devoted youth leaders. What is happening in Israel must be recorded in history for it is a beacon in the midst of a perverse generation.

I also had an opportunity of admiring the care for the aged. "Malben", through its old people's villages, is tackling one of Israel's most difficult problems.

A well known archaeologist showed me the tremendous discoveries in Caesarea and elsewhere, which were vividly described in the "Christian News from Israel" of September 1953; one of the pioneer settlers of Daganiah A guided me over the walls and ruins of Beth Yerah, representing 5,000 years of the history of the Holy Land, while the driver who showed me Megiddo displayed a remarkable range of knowledge and interests.

My conversations at the Foreign Ministry, with the Rector of the Hebrew University, and with leaders of the Ministry of Religious Affairs, gave me an insight into the gigantic problems, both internal and external, the future of religious leadership, the difficulties of unity and integration. In all these talks, I was able to discern a light piercing the dark clouds. These men and women, who devote themselves to their task with religious fervour, and a sense of justice and wisdom, are surely filled with the spirit of the prophets. They are God's true messengers.

I came across a great number of Israelis in hospitable homes and at public gatherings, and I shared their anxieties over Israel's frontiers. I know that this problem is grave and that historic truth must prevail in the Arab question, despite the falsification of history through treacherous propaganda, shameful politics and oil interests. I saw how much Israel strives for peace with the Arabs, and how bitterly she suffers from the uncompromising attitude of the Arab League and of the Great Powers.

In this problem, Israel fights with the angel of God, and so deserves its name "Israel". It protects the Holy Places of other religious communities in an exemplary way; it respects the principles of tolerance and religious freedom; and fundamentally follows the Law and the Prophets with belief and hope. I came to Israel along the Road of Hope; I left it with confidence, inner gratitude and love.



# THE RELIQUARY COLUMN OF DOR

JOSEPH LEIBOVITCH

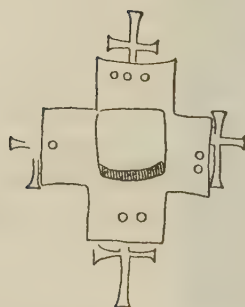
In February 1952 I was given the task of clearing the ruins of Tanturah, which is the site of the ancient city of Dor. Remains had been found on the spot where members of Kibbutz Nakhsholim were preparing the groundwork for the construction of their new houses.

Only one layer of stones was visible above the ground; the superstructure of the building was missing entirely. The stonework beneath this first layer was about one metre deep. The layer showed clearly the outline of a Byzantine church, which

† ΤΟΥ ΑΓΙΟΥ †

ΓΑΛΘΑ

ΛΙΘΟΣ



proved to be an episcopal basilica. In fact an inscription, contained in a *tabula ansata* inside the mosaic pavement of the left wing of the basilica, gave the name of the bishop as "Akakios".

While inspecting the surroundings of the spot, I was lucky to find, about a hundred metres east of the basilica, a grey marble column lying on the floor. This column did not seem to be *in situ*. It had neither capital nor base. Its present height is 1m. 90 and its diameter, 46 cm. A short three-lined inscription is engraved 92 cm. above the base of the shaft. On each side of the first line is a cross. Beneath

the last line there is a hollow cross, the sides of which are ornamented with yet another cross. According to the inscription which says (in Greek) "*A stone of St. Golgotha*", this hollow probably contained a metal reliquary in the shape of a cross. This reliquary contained a stone or the chip of a rock bearing the name of Golgotha. The existence of this reliquary is confirmed by the holes at the end of each branch of the central cross. These holes are 19 mm. deep and have a diameter of 5 mm., but none of the nails has been found. The hole at the centre of the hollow is in the shape of a square, the sides of which measure about 5 cm.; each side of the cross is about 3 cm. high. Unfortunately the reliquary and the relic which it contained disappeared at an unknown period.

The inscription on the column at Dor is not unique; there is a similar one on Mount Gerizim,<sup>(1)</sup> the famous mount of benedictions (Deut. XI, 29), where the emperor Zeno built a church in 484 after having crushed the insurrection of the Samaritans. This church was dedicated to the Theotokos (Mother of God). Its octagonal building was fortified in 532 by Justinian, who built towers alongside his *temenos* after a second revolt of the Samaritans. The ruins of this church were excavated in 1928 by a German mission headed by A. Schneider and G. Welter.<sup>(2)</sup> Among the ruins, a stone was found, bearing the following inscription:

<sup>1</sup>ΑΙΘΟCEK <sup>2</sup>/TO(Y) ΑΓΗOY <sup>3</sup>/KΠΑΝIOY... (H for I)

which means: "a stone of the skull". This three-lined inscription is engraved on a rectangular stone. The last line is inserted between two cavities, of which the top one seems to have been in the stone before the inscription was engraved; the lower one is round and probably contained the relic. There is no indication to prove the existence of a reliquary. The Greek word *κρανίον* is merely a translation of the word *γολγόθα* which is derived from the neo-Aramaic *גלגלה* meaning "skull". According to the New Testament (Luke XXIII, 33): "And when they were come to the place, which is called Calvary, there they crucified him". Golgotha is therefore that place, for in Latin too the word for skull "*calvaria*" denotes the Calvary for the same reason.

The date of the inscription of Dor, which is probably earlier than that on Mount Gerizim, will only be clarified when the ruins of the basilica will have been entirely cleared. The column is now in the Museum of the Department of Antiquities in Jerusalem.

1. Mr. M. Avi-Yonah has kindly brought this inscription to my attention.

2. A.M. Schneider, in "Das Heilige Land", 1929, p. 89.

A.M. Schneider, "Römische und byzantinische Bauten auf dem Garizim" in Beiträge zur biblischen Landes- und Altertumskunde. Koehler Verlag, Stuttgart, 1951, Heft 3. pp. 211-234.

G. Welter, in "Forschungen und Fortschritte", IV p. 329.

# RECENT ARCHAEOLOGICAL ACTIVITIES IN ISRAEL

JOSEPH LEIBOVITCH,

*Department of Antiquities*

During the first years of its existence, the Department of Antiquities was compelled to restrict itself to most urgent matters, but during the past year its activities have been more scientific and methodical than previously.

## 1. *The Jerusalem Area*

Between Kfar Ora, a village situated to the south-west of the capital, and Kiriat Yovel, a suburb of Jerusalem, stand eleven *tumuli*. The largest of them is 40 metres in diameter and its height is approximately 9 metres. In one of these tumuli, called "el-Barrish", Prof. W.F. Albright began an excavation thirty years ago. In autumn 1953, Mrs. Ruth Amiran undertook to solve the mystery of these barrows, which consisted of piled stones. The work was carried out under the joint auspices of the Department of Antiquities and the Israel Exploration Society.

As they had no names, the tumuli were given numbers. After clearing number 5, which was demolished to its base, Mrs. Amiran found the remains of a paved platform surrounded by a polygonal enclosing wall with 17 angles. A stair of five treads was set in one of the sides on the east of the polygon, while on the opposite side an opening had been made. Tumulus number 6 lay about 100 metres west of number 5: the excavation yielded similar results. A trial trench was also dug in tumulus number 4, and here too the same type of enclosing wall was revealed. A large quantity of potsherds was found during the clearing of the three barrows; they were ascertained to belong to the Israelite period (Early Iron Age II) from the 8th. to the 7th. centuries before the Christian era.

At Jerusalem, work was also resumed in the Sanhedria quarter. A group of new rockcut tombs has been cleared under the supervision of Mr. Shimon Nahmani. In the course of the work, pottery and several ancient coins were discovered.

## 2. *Coastal Area*

In Central Sharon, the remains of a Byzantine church dating from the 5th. or 6th. century were discovered in the course of construction works. The clearing was done under the direction of Mr. Y. Ori. Fragments of the mosaic pavement of the central nave and of the southern aisle were rescued. Geometrical motifs with floral subjects were discerned, as well as three Greek inscriptions.

Trial excavations have been carried out by Mr. Y. L. Rahmani, beginning south of the rocky ridge situated east of the Pilgrims' Castle of Athlit. He found the remains of stables, and above one of them he was able to uncover a series of pigeon-



lofts, which probably served as a relay station to a carrier-pigeon service. All these installations appear to have been contemporary with the fortalice of Destroit, and therefore belong to the middle of the 12th. century. The Crusader structures were made in ancient quarries, which had not been worked since the later Byzantine period.

Two tombs of the Hellenistic period were discovered in the neighbourhood of Acre by workers of the "Amidar" Company while laying a sewage system. Dr. Z. Goldmann was asked to examine them.

In the cave of Kabara, on the south-western slopes of Mount Carmel, Dr. Stekelis continued his work conducted jointly on behalf of the Department of Antiquities and the Hebrew University. Assisted by his staff of students, he was able to recover further instructive material from the prehistoric strata of the cave.

In the Samaria region near Kibbutz Barkai and not far from Tel Asawir, where workers of the Mekorot Company were carrying out canalisation works, a large tomb was discovered containing two strata of superimposed burials. Mr. Moshe Dothan was asked to excavate there, being joined at a later stage by Mr. Emmanuel Anati. In the upper stratum he encountered burials of the Middle Bronze II, while the lower layer belonged to a transitional period between the Chalcolithic and Early Bronze Ages. The very abundant and variegated pottery dates from the end of the Chalcolithic period. Mr. Dothan recorded hundreds of vessels in a perfect state of preservation. Apart from pottery, he found dozens of skeletons and skulls. The skeletons were dispersed and confused in such a manner that no single one could be reconstructed. In one place alone, 20 skulls were found together. Ornaments included fayence and cornaline necklaces and alabaster pendants.

### 3. *Northern District*

In the autumn of 1953, Mr. Yohanan Aharoni undertook an archaeological survey of the surroundings of Mount Meron (Jebel Jermak) over an area of some 150,000 dunams (37,500 acres). In the course of this investigation, he was able to examine the remains of two large city-mounds and he identified traces covering a period from the Early Bronze to the Byzantine Age. He also examined 18 Israelite settlements and 31 of the Roman and Byzantine periods as well as ruins of the Crusading epoch. He reached some very interesting conclusions concerning the beginnings of the settlement of the Israelite tribes and their relations with the inhabitants of two Canaanite city-mounds.

Mr. Aharoni carried out excavations in one of the Israelite settlements, namely Khirbet et-Tuleil near Peqi'in. In the course of this work, he encountered remains which enabled him to establish four superimposed strata. The first was the Persian and Hellenistic stratum, lacking any trace of buildings. The second stratum belonged to Early Iron Age II and contained the remains of a fortified building. The third stratum of Early Bronze Age I revealed traces of a metallurgical industry

with bronze waste and crucibles of earthenware for casting metal; sherds were also found of Israelite pottery with new decorative motifs. Finally, the fourth stratum of the Middle Bronze Age showed the remains of a collapsed cave.

Near Ain Hanatziv, the workers of the Mekoroth Company were laying water pipes and in the course of their work, they encountered burials dating from the Early Bronze Age. These were examined by Mr. Nehemiah Zori, who found that they had been plundered — probably in ancient times. He was nevertheless able to recover some pottery which had remained undisturbed.

At Beth Yerah, Mr. Pesakh Bar Adon continued his excavations, uncovering several rooms to the west of the synagogue on the northern part of the tel, including their water-supply and drainage system. On the southern and western flanks of the tel, Mr. Bar Adon continued his explorations of the fortifications and of the Early and Middle Bronze I strata. Two walls were discovered, together with the town gate and remains of towers. At the centre of the inhabited area, remains of paved streets were recognised between those of buildings, amongst which were found kilns for pottery manufacture.

Resuming his digging in the baths of ancient Tiberias, near the sports ground, Mr. Betzalel Rabbani uncovered several rooms with coloured mosaic floors, the motifs of which were devoted to animals and plants.

Near the hypocaust discovered last year, Mr. Rabbani found a large underground cistern supported by columns. These installations of the Roman period were still in use at the end of the Arab period.

Near Tel el-Qadi, a bulldozer, while shifting earth, uncovered a small bronze figurine of Syro-Hittite style.

In the tel of Kadesh in Galilee (Tel-Qadas), Mr. Yohanan Aharoni carried out a trial excavation with the help of a group of volunteers. This revealed a crude brick wall of the Early Bronze Age, and several other strata at different depths with the respective pottery-styles of each period, including a sherd of an alabaster vase, presumed Egyptian, from the Late Bronze Age layer.

After a 10-year interval, the Israel Exploration Society decided to resume work at Beth Shearim and entrusted the direction to Dr. N. Avigad of the Hebrew University. He brought to light two catacombs of a type known in this locality dating from the 3rd. and 4th. centuries of the Christian era. Dr. Avigad gathered a large crop of Jewish funerary inscriptions in Greek and Aramaic.

#### 4. *The Negev*

Construction workers struck ancient remains at Khirbet el-Bitar near Beer-sheba. Mr. Moshe Dothan took charge here and commencing to dig, identified three strata — the first and lowest having pits of different sizes, store-chambers and a circular structure of some 8½ metres' diameter, the purpose of which has not yet been settled. In the second stratum, he uncovered the foundations of archaic

structures, and in the third and upper layer, remains of rectangular structures. In the last stratum, Mr. Dothan recovered much pottery of a great variety of types and dimensions, flint implements, ornaments and smelted copper. This lucky find compares with that of Ghassul.

In December, 1953, Mr. Yohanan Aharoni undertook a bold expedition which visited the caves of the Judean Desert, where, in spite of the hasty plundering of Beduin of Jordan, he was able to recover what were probably very precious traces of the epoch of Bar Kochba. Among many objects, he found a child's shoe, the sole of a woman's shoe, and fragments of fabrics like those woven in the Near East in the 3rd. century of the Christian era. Other fragments of fabric were extracted from around stoppers used to stop the holes in the sides of jars. Most of the fragments have a white background, sometimes with an azure blue stripe as decoration woven into the cloth as is characteristic of this period. Access to the cave was had by two narrow openings through the rock above the place where the Romans had established an encampment overlooking the ravine of the River Hever. A second encampment on the other side of the ravine overlooked a cave opening into the escarpment opposite the first one. Mr. Aharoni was accompanied by volunteers from several kibbutzim and by undergraduates of the Hebrew University. The whole staff exhibited splendid courage in overcoming all the difficulties of the expedition. The cave is sufficiently large to hold several hundred people, which justifies the belief that it may have served as a refuge for Jewish rebels fleeing from the Emperor Hadrian. Apart from the recovery of numerous potsherds, a number of wooden objects were found.

Mr. E. Anati carried out explorations in the central Negev, during which he had the opportunity of photographing a large number of proto-Arabic and Kufic inscriptions.

A mission of the Centre National de Recherches Scientifiques de Paris has just discovered an underground village of more than 5000 years' antiquity. The excavations, which lasted more than three months, under the guidance of M. Jean Perrot, have revealed a village of the Chalcolithic Age near Beersheba. Dug out of a small hill by the side of Wadi Beersheba, the houses of this village were mostly rooey, artificial caves, communicating with one another by galleries and with the exterior only by narrow passages; their floors possessed dug-out cisterns and deep bottle-shaped silos capable of storing enough food for numerous people. The silos still contained wheat, barley, and lentils. In the middle of the house, pebbles arranged on the floor and marked with red ochre formed curious figures, circles and crescents, perhaps in connection with a family cult. The presence of engraved stones, human and animal figures, and sexual symbols, enables us to perceive the importance in this primitive society of magical practices, doubtless aimed at increasing the natural wealth and wellbeing of the community. These primitive people nevertheless believed in life after death and placed in their tombs, which frequently adjoined



the dwellings, vessels and offerings for life in the hereafter. They had a taste for adornment as is attested by numerous pendants of turquoise, bone and mother-of-pearl; while a bone pin with a carved head, portraying a young pelican, evinces a rare artistic maturity. Their pottery, soberly adorned, is original in form and decoration. They also possessed splendid stone vessels, cups and bowls of hard black basalt, cut from blocks gradually thinned down to obtain walls of an extreme fineness and elegant forms.

## EMANCIPATION OF ARAB WOMEN IN ISRAEL

D. MITLITSKY

Has the social status of the Arab woman in Israel changed since the establishment of the state?

In Israel, as in other countries of the Middle East, Christian Arabs are socially more advanced and progressive than their Moslem brethren, mainly owing to the work of the Churches and of their educational institutions; and this difference is reflected in their womenfolk, who are more emancipated than their Moslem sisters. The latter are still, for the most part, subject to a patriarchial social system, reinforced by the Moslem religion, which assigns them to a position of inferiority: and the adamant stand of the men obstructs all progress. Even the custom of veiling the face has not been relaxed.

The progress of Arab women in Israel has been greatly encouraged by three measures adopted by the State, dealing respectively with voting, education, and women's rights.

1. From the very inception of the State, the Arab women in Israel were given the right, together with their Jewish sisters, to vote in parliamentary and local elections; and this right they have twice been able to exercise in elections to the Knesset during the period of the State's existence. While, however, this is an important milestone on their road to emancipation, it gives them a right of political action which in most cases they do not yet understand how to apply. Nothing has been done to teach the Arab woman citizen the principles of the democratic system and to explain to her for whom and for what she is voting; and this state of affairs, if not remedied, must involve dangers. So far the women, almost all of them illiterate, have gone to the polling station wearing the traditional veil, and have voted according to the orders of their husbands, brothers, or sons, without having the remotest idea as to the significance of what they were doing. For the moment, therefore, the grant of the vote, revolutionary as it is, has only created a framework and is far from becoming an instrument of real social progress.

2. The adoption of co-education of Arab boys and girls in State schools is another important change in the life of the Arab woman. This was done not on a preconceived plan nor for social or pedagogical considerations but as a measure of practical necessity. The new State was left with very few schools in the Arab areas, practically no women teachers with even a minimum of training, and very few girl pupils in the secondary and higher grades. Hence boys and girls have had perforce to be taught in mixed schools, except where facilities for separate education existed. In Nazareth, for instance, where school buildings had remained intact and where conditions were, comparatively speaking, unaffected by the war, separate schools for boys and girls still exist.

Practical necessity, however, has proved a blessing in disguise to the progress of the Arab woman. Perhaps for the first time in the history of the Arab community in Israel, boys and girls have a chance to study and to converse together. Other instruments which helped to break down the barriers were the mixed courses for teachers held in Jaffa by the Ministry of Education and Culture and the classes for social workers, both men and women, conducted in Haifa by the Ministry of Social Welfare.

Similarly the teaching staff in co-educational schools embraces women as well as men. It includes both Christian and Moslem women teachers, some of them married women and even in some cases mothers,—a new departure as compared with the days of the Mandate, when married women were not allowed to teach in State schools.

These innovations have had an effect also on Arab family life, even amongst the Moslems, with whom strict separation of the sexes has been an iron rule. What the effect of co-education will be on the status of women in Arab society, only the future can show. Even now, however, a certain relaxation in their traditional habits is discernible.

Contrary to expectation, Arab parents — both Christian and Moslem — after a period of natural hesitation, accepted the innovations with little opposition. Even the more uncompromising attitude of the Druzes, based on religious motives, is beginning to weaken; and this applies not only to the more liberal and progressive elements among them but also to the religious extremists. The Bedouins in the Negev are implacable in their objections, but that is because of their opposition to women's education in general, whether in mixed or in separate schools.

At present, 95 out of 105 State schools for Arab children are mixed, and 105 of 107 kindergartens. The Director of Education estimates, however, that in the course of five to ten years it will be possible to overcome the practical obstacles which at present stand in the way of the establishment of separate schools.

Compulsory education, introduced by the law of 1949, brought a great increase in the number of Arab girl pupils. The latest available figures, those for March 1952, show 27,191 Arab pupils in State schools, of whom 9,046 were girls — 33%

of the total, as compared with 20% under the Mandate. Of the girl pupils, 6,413 —about 70% — were Moslems. Of the 504 Arab teachers, 248 were women — 185 Christian, 59 Moslem and 4 Druze.

In the Supreme Council for Arab Education, recently formed and composed of both Arabs and Jews, there is one Arab woman, a Christian teacher from Haifa.

3. The Law of Equal Rights for Women, passed on July 7th, 1951, extends the prohibition of polygamy to Moslems. The Koran, whilst permitting the Moslem husband four wives at a time, expresses a preference for monogamy: and in general the Moslem husband in this country only took a second wife if his first proved barren or bore him only girl children. It is too early to judge the effects of this law on the social status of Moslem women in Israel.

#### SOME PROBLEMS OF THE ARAB WOMAN IN ISRAEL

1. *Reunion of families.* Arab husbands residing in Israel have been granted permission to bring in their womenfolk and children from outside the country. Wives resident in Israel, however, do not enjoy the converse privilege, apart from exceptional cases.

2. *Marriage problems.* The number of Arab girls in Israel reaching maturity is far larger than the number of boys. This applies especially in the more advanced circles, most of whose younger males have left the country. These girls can only look forward to such improvement in the relations between Israel and neighbouring Arab states as will permit the return of the males of their own circles and status.

3. *Employment and training.* In addition to the problems of education and social status, the Arab woman in Israel is gravely concerned with questions which affect her daily existence. Of these, that of employment and training for employment has become the most pressing of all; for, following the events of recent years, many women are either separated from their husbands, or widowed, and must fend for themselves, and in some cases also support their families.

Leading institutions, notably government departments and the Histadruth (Israel Federation of Labour), have been concerning themselves actively with this problem. Reference has already been made to the important part played by the Ministry of Social Welfare in training 17 women social workers, who today occupy key positions amongst the Arabs in town and country, and to the steps taken by the Ministry of Education and Culture to increase the number of Arab women teachers, who now comprise nearly 50% of the total teaching staff in Arab State schools.

The Arab department of the Histadruth, in conjunction with the Council of Women Workers, has set up workshops for women in Nazareth and Lydda. They also helped to enlarge a workshop in Jaffa, which was founded, after the Israel army had entered the city, by the efforts and initiative of two Arab women. Here



girls, hailing from poor families and most of them illiterate, find a sort of club where they spend their spare time and also learn both Hebrew and Arabic. The apprentices to this workshop have been given work in a factory where, for the first time in the life of the Arab community in Jaffa, women work in the same place as men; and this departure from traditional usage, further emphasized by the higher level of the women's salaries, is having its effect. These three workshops, in Nazareth, Lydda and Jaffa, cater in all for 148 young girls, of whom 96 are supplied with sewing and embroidery work and 52 have been taught tailoring.

Today there are teachers, social workers, nurses, clerks, trade union employees, dressmakers, embroiderers and unskilled workers (mostly in agriculture) among Israel's Arab women.

Finally it is worth mentioning that the Arab programme on the Kol Israel radio presents a weekly half-hour feature, "Women's Corner," run by an Arab woman teacher from Jaffa.

## LOCAL GOVERNMENT FOR ARAB CENTRES IN ISRAEL

S. LANDMAN,

*Director of the Department of Minorities,  
Ministry of the Interior*

The introduction of local government into Arab towns and villages in Israel is both difficult and necessary. It is difficult because it is bound to affect the Arab social structure and traditional ways of life; it is necessary in order to ensure social and material progress. The Israel authorities are interested in developing local government in Arab centres as the best method of interesting the community in the maintenance of its public services. A town or village without the status of a local council is unable to obtain grants or loans for such purposes as providing drinking water for its inhabitants, or building schools and clinics.

The Mandatory Administration established in Palestine some 21 Arab local councils, of which 6 were subsequently (in 1937) reduced to the status of village councils. By the time the State of Israel was established, only two municipal (Nazareth and Shafr'Am) and one local (Kafr Yasif) council were still functioning in Israel territory. There were also 5 towns with mixed population, in 3 of which (Acre, Ramleh, and Lydda) Arabs were represented on the councils.

In November 1950, elections to 43 municipalities and local councils were held in Israel, and Arabs took an active part in these elections. In several municipalities with mixed population, Arabs ran on Arab tickets and were elected to the local councils.

The Minister for the Interior recently proposed to the Knesset an amendment to the Municipal Corporations Ordinance of 1934, according to which the councils will be able to co-opt citizens to the executive subcommittees, with full rights to participate in the deliberations and to vote. The object is to facilitate active Arab participation in the administration of the towns in which they live, even in cases where their numbers are insufficient to ensure direct representation on the councils.

Subsequently, the Ministry of the Interior established eight further local councils: in the village of Abu Ghosh, in the neighbourhood of Jerusalem; in Kafr Cana in Lower Galilee; in the Druze villages of Daliyat al Karmil and Isfyia on Mount Carmel (the latter's 2,000 inhabitants include some 500 Greek Catholics); in Fureidis at the foot of Mount Carmel; and in the 3 Sharon villages of Et Tayiba, Et Tira and Baqa al Gharbiya.

For most of these villages, this has been the first experience in democracy, and the special Department of Minorities has had to assist the villagers in the machinery of self-government. The experiment, however, has proved successful.

In all the above-mentioned centres, the Government's efforts have met with a good response from the population, and the maintenance of municipal health, education and welfare services has been assured.

The Arab population of Israel is mainly rural, and its villages are somewhat removed from the country's main arteries; one of their most important problems, therefore, is the building of roads inside, and especially outside the villages for internal communication and in order to connect them with the rest of the country. A further urgent problem is water, both for drinking and agricultural purposes. With the help of the Government, this problem has to a great extent already been solved in almost all the centres with local government. The same applies to schools and clinics. The Government has frequently agreed to increase the extent of its participation in the maintenance of elementary schools. Since 1953-54, the Government has been paying the salaries of the teachers in all elementary schools; and encouragement has also been given to the establishment of Arab high schools.

Further developments will have to be undertaken with some caution, in view of the considerable differences in cultural levels existing in the various centres. Places such as Shafr'Am and Kafr Yasif, with their predominant Christian population experienced in municipal administration, will no doubt progress more rapidly, while others with no such experience, will have to be guided in order to avoid too violent changes in their traditional ways of life. The Ministry of the Interior, however, bases its confidence in the future on the good results achieved hitherto.

# STATISTICAL TABLES

## RELATING TO THE NON-JEWISH POPULATION OF ISRAEL\*

### 1. ESTIMATED POPULATION

	<i>End of Dec. 1953</i>		<i>End of Dec. 1952</i>		<i>End of Dec. 1951</i>	
	<i>Number</i>	<i>%</i>	<i>Number</i>	<i>%</i>	<i>Number</i>	<i>%</i>
Total Population	1,669,000	100.0	1,630,000	100.0	1,578,000	100.0
Thereof:—						
Non-Jews	186,000	11.1	179,000	11.0	173,000	11.0
Christians	41,500	2.5	40,000	2.5	39,000	2.5
Moslems	117,500	7.6	123,000	7.5	118,500	7.5
Druzes (incl. Bedouin)	17,000	1.0	16,000	1.0	15,500	1.0

### 2. TOURISTS AND ONE-DAY VISITORS ARRIVING

	<i>Tourists</i>			<i>One-day Visitors</i>		
	<i>Total</i>	<i>Non-Jews</i>		<i>Total</i>	<i>Non-Jews</i>	
		<i>Number</i>	<i>%</i>		<i>Number</i>	<i>%</i>
1954	12,860	4,309	33.5	2,164	1,832	85.0
1953	35,212	10,382	29.5	10,248	10,114	98.7
1952	32,965	9,594	29.1	10,526	9,851	93.6
1951	35,893	8,752	24.4	15,243	15,187	99.0
1950	30,976	7,542	24.3	2,480	2,099	84.1

### 3. VITAL STATISTICS — NON-JEWS

	<i>Absolute Figures</i>				<i>Rate per 1,000 Population</i>			
	<i>1954 I—II</i>	<i>1953</i>	<i>1952</i>	<i>1951</i>	<i>1954 I—II</i>	<i>1953</i>	<i>1952</i>	<i>1951</i>
Live Births	1,518	8,188	7,425	7,298	54.26	48.41	45.59	46.54
Deaths	290	1,639	1,880	1,379	10.37	9.69	11.54	8.79
Natural increase	1,228	6,549	5,545	5,919	43.89	38.71	34.05	37.75
Infant Deaths	76	491	504	356	50.07	60.09	67.74	48.78
Marriages	232	1,292	1,444	1,293	0.29	7.64	8.86	8.25
Divorces	27	142	180	144	0.97	0.84	1.11	0.92

\* Supplied by the Central Bureau of Statistics and Economic Research, Jerusalem.



#### 4. NON-JEWISH EDUCATION (State Control only)

	1953/54	1952/53	1951/52	1950/51	1949/50
Institutes	198	201	197	186	77
Teachers Posts	690	801	775	601	345
Teachers, male	468	528	522	447	274
Teachers, female	222	273	253	154	71
Pupils	26,514	28,176	26,205	26,176	15,617
Boys	18,660	19,172	17,693	17,693	12,025
Girls	7,854	9,004	8,512	8,763	3,592

#### 5. AGRICULTURE

	1953/54		1952/53	
	<i>All Farming</i>	<i>Non-Jewish Farming</i>	<i>All Farming</i>	<i>Non-Jewish Farming</i>
Total Cultivated Area (in 1,000 Dunams)	3,650	625	3,550	610
Thereof: under irrigation	800	15	600	10

#### 6. PRODUCTION AND MARKETING OF VEGETABLES (Quantity in Tons)

	<i>Production</i>		<i>Marketing</i>	
	<i>All Farming</i>	<i>Non-Jewish Farming</i>	<i>All Farming</i>	<i>Non-Jewish Farming</i>
1952/53	258,400	23,400	167,796	7,736
1951/52	225,000	23,000	146,369	8,461
1950/51	179,000	21,500	111,303	8,628
1949/50	160,800	25,300	99,659	9,704
1948/49	106,000	9,500	64,488	2,550

## 7. RELIGIOUS COURT CASES

	1953	1952	1951	1950	1949
Rabbinical Courts					
Entered	11,463	12,444	10,330	9,018	6,045
Decided	10,615	12,265	8,588	8,635	4,963
Pending	4,258	8,445	3,256	1,514	1,131
Sharia Religious Courts					
Entered	1,846	2,145	2,026	2,043	487
Decided	1,847	2,129	2,002	2,030	487
Pending	52	53	37	13	—
Roman Catholic Religious Courts					
Entered	31	29	37	23	20
Decided	31	30	36	22	20
Pending	1	1	2	1	—
Catholic Melkite Religious Courts					
Entered	87	119	186	53	—
Decided	87	119	186	53	—
Pending	—	—	—	—	—
Greek Orthodox Religious Courts					
Entered	180	165	161	180	—
Decided	179	166	164	174	—
Pending	3	2	3	6	—

## 8. PRISON INMATES

<i>All Inmates</i>			<i>Convicted</i>				<i>Detained</i>			
<i>Total Females</i>			<i>Jews</i>		<i>Non-Jews</i>		<i>Jews</i>		<i>Non-Jews</i>	
			<i>Total Females</i>	<i>Total Females</i>	<i>Total Females</i>	<i>Total Females</i>	<i>Total Females</i>	<i>Total Females</i>	<i>Total Females</i>	<i>Total Females</i>
31 XII 1953	1,111	26	560	15	440	2	72	7	39	2
31 XII 1952	970	22	371	10	497	6	65	4	37	2
31 XII 1951	701	18	265	10	345	3	62	3	29	2
31 XII 1950	505	15	201	7	182	1	82	4	40	3

# REVIEWS OF BOOKS

## THE JERUSALEM EDITION OF THE BIBLE

In June 1953, a new edition of the Hebrew Bible, edited by Prof. M.D. Cassuto according to the Masoretic tradition of Ben Asher, was published in Jerusalem.

Both in Israel and abroad the appearance of this Bible was awaited with considerable interest by a large public, which saw in a Jerusalem edition of the Bible an achievement symbolising the spiritual revival of the People of the Book. Many scholars awaited this publication in the expectation of finally finding a scientific text, accurately prepared according to the Masoretic form established by Moses Ben Asher. The idea of publishing the Hebrew Bible in Jerusalem was first conceived when the Hebrew University was founded, but preparations for its realisation were postponed some 10 years until the appointment of Prof. M.D. Cassuto as Professor of Bible at the Hebrew University.

What were the terms of his task, and what methods did he use?

As is well known, there are many manuscripts of the Hebrew Bible, exhibiting textual differences of very slight importance. Of all the exact manuscripts, the most ancient and authoritative are considered to be those produced by the school of the Ben Asher family — a famous family of grammarians who flourished in Tiberias for several generations in the 9th. and the beginning of the 10th. century. The Cairo manuscript (of the Prophets only), which dates from the 9th. century and is still in the Karaite synagogue in Cairo, is one of the manuscripts attributed to this family. To them are attributed also the Crimea manuscript of 1008 preserved in Leningrad, and the Aleppo manuscript, previously kept in the synagogue of Aleppo, but whose present fate is unknown. The latter is considered to be the work of Moses Ben Asher's son, Aaron.

The task of Prof. Cassuto was, first of all, to re-examine the most famous manuscripts in order to determine their value and their authenticity. Because of differences in the texts of the most reliable manuscripts, Prof. Cassuto had to choose between two courses: either to adopt in each instance the version which most appealed to him and publish a text based upon several manuscripts, or to select one manuscript as the basis of his new version.

Prof. Cassuto decided to adopt the second alternative: after many years of research, he reached the conclusion that the most accurate manuscript, no doubt prepared by Moses Ben Asher, was the Cairo Manuscript. As this contained only the Prophets he chose the Crimea manuscript for the Pentateuch and the Hagiographa. This was a more recent date, but apparently based upon a manuscript of Moses Ben Asher.

Concerning the technical aspect of the publication, it was originally intended to use a special type found in a Judeo-Spanish manuscript of the Middle Ages.



This proved impracticable and a compromise was decided upon. The Ginsburg edition was chosen as a basis, and into this were integrated the results of the monumental labours of Prof. Cassuto, who had in the meantime passed away. Some 20,000 corrections were introduced into the Ginsburg edition, and thus an accurate and complete text of the Masoretic version according to Ben Asher has been offered for the first time to readers and scholars. This great achievement of Prof. Cassuto, completed with the faithful and constant help of his colleague, Prof. A.S. Hartoum, will undoubtedly constitute an important contribution to the study and understanding of the Bible.

*Daniel Carpi*

*J. Simons*: JERUSALEM IN THE OLD TESTAMENT, Leiden, 1952.

*L.H. Vincent — A.M. Steve*: JÉRUSALEM DE L'ANCIEN TESTAMENT, I. Paris 1954

Hundreds of publications, great and small, have been devoted to scientific topographical research in Jerusalem since the pioneer works of the 19th. century, and especially since the discoveries in the south eastern hill (the so-called "Ophel"). This mass of literature has included outstanding publications which have marked, both synthetically and analytically, the conclusion of outstanding phases in the study of the topography of the Holy City. Among such works, standing out like lonely peaks in a plain, must be mentioned those of Robinson (1838), Warren (1867), Smith (1907) and Dalman (1924); also — comparable not to a peak but to a whole mountain range — the work of PP. Vincent and Abel: *Jérusalem ancienne et nouvelle*, which began to appear in 1912. In this magnificent publication, the whole section concerning the period of the First and Second Temple has been missing hitherto; part of the gap has now been filled by the publication of the volume by P. Vincent (P. Abel being unfortunately no longer among the living).

The work by P. Simons compares favourably with its predecessors, as far as its comprehensiveness is concerned. P. Simons has so far distinguished himself by two works, a handbook of Egyptian texts concerning Palestine and a study of the excavations in this country (the latter published in Dutch and thus not easily accessible). The huge work on Jerusalem now before us again bears eloquent testimony to his diligence and powers of condensation. The bibliography, which goes back to the 17th. century, is the most complete in existence and no serious student of the Holy City can afford to disregard it. The statement of facts is short and succinct, and accompanied by clear drawings (although an occasional reproduction of the original excavator's plan might have been more helpful).

After a preliminary chapter entitled "Orientation", P. Simons proceeds to discuss the City of Josephus and the City of David. A number of chapters are then devoted to the various aspects of the South-East hill, now generally agreed to be

the original Mount Zion. An account is given of the excavations on the site, the problems of Millo and the Acra being discussed, and this is followed by chapters dealing with the waterworks of the City of David and the royal necropolis. The author then proceeds to the South-West hill (the modern "Mount Zion") and its problems, then to Josephus' Second Wall and the problem of the Holy Sepulchre. The Temple area is taken next, both in its present state and as regards the problems of the reconstruction of the Temple. The City of Nehemiah and the Third Wall (or rather the author's conception of the "Third Wall") are the concluding subjects of this stately volume.

While the diligence and clearness of P. Simon's presentation deserve unstinted praise, serious reservation must be made concerning his treatment of the topography of Jerusalem and his reading of the archaeological facts. Although a few problems of topography may be regarded as solved (e.g. the situation of Mount Zion, the position of Herod's Palace and of his fortress, Antonia), there remain four great problems awaiting final solution, and in the reviewer's opinion P. Simons has erred in each case. These problems are, chronologically: the extent of the city from the time of Solomon onwards; the position of the Acra; the course of the Second and of the Third Wall.

As regards the first problem, the discovery in 1927 of a city gate in the western wall of "Ophel", which was in use from the time of the Monarchy into Maccabean days (or even up to the siege of Titus), led the more advanced scholars to hold that this was the Valley Gate of Nehemiah and that consequently the City of the Judean Monarchy did not extend to "Mount Zion" of to-day. A review is not the right place for a full discussion of this most complicated matter; it will be enough to note that P. Simons, and those who support his view, disregard the apparently complete absence of Iron Age fortifications at the one spot which *must* have been walled if the West Hill is to be included in Iron Age Jerusalem, viz. the Citadel; and it is well known that no such walls were found in Johns' careful excavations in this area. Moreover, it seems likely that the Jerusalem of the Judean monarchy extended over 560 dunams — more than eight times the size of other contemporary cities known to us in Israel.

As regards the problem of the Acra, P. Simons follows Josephus more or less blindly; he disregards the fact that somewhere in the Persian and Hellenistic period there must have occurred a break in the tradition (which is hidden from us by the fact that the Temple continued to function throughout). Scholars generally reject Josephus' identification of Zion; why should they accept the no less incredible, and geologically impossible, statement that the Acra (which dominated the Temple) was situated on the descending slope of "Ophel"? The right solution here has undoubtedly been suggested by PP. Vincent and Abel, who place Acra on the site of a prominence facing the Temple on the West hill, the later site of the Hasmonean palace.



The problem of the Second and Third Walls of Josephus are closely interwoven. P. Simons accepts P. Vincent's view that the Third Wall was identical with the present North Wall of the Old City. Here he finds himself in opposition not only to Prof. Mayer and Sukenik, who excavated what most scholars still consider the Third Wall, but also with Hamilton's carefully considered judgment, based upon the most technically competent excavations ever conducted in Jerusalem. Hamilton reached the conclusion that the present North wall does not antedate Aelia Capitolina; if so, (unless one is committed to the absurdity of looking for the Third Wall inside the Old City) the only available line is that excavated by Mayer and Sukenik. The defects in the construction (and especially in the foundation) of that wall are not as fatal to its claims as has been suggested; foundations of massive superstructures are often notoriously weak, when the structure itself rests on rock; and the hasty completion of the wall might excuse the great differences in the quality of the stones used. Moreover the Third Wall has been now traced for one kilometre, and neither P. Simons nor anyone else has been able to explain this immense fortification historically in any other context (to do P. Simons justice he is fully aware of the weakness of his position on this problem). The assignment of the Third Wall to the present North wall enables P. Simons to regard the gateway found by Hamilton below the Damascus Gate as part of that wall; whereas in the opinion of the reviewer it belongs to the Second Wall, being in fact the only authentic piece of that wall so far found. The line proposed by P. Simons is the traditional one; in the absence of any real excavations, it will serve as well as any other. Full credit must be given to P. Simons for the reading "Mishneh" gate for Old (yeshana) Gate in Neh. iii, 6; but the fact that gates of Jerusalem (and every other walled city) were named by the inhabitants *inside* the wall after objects outside it (such as the Ephraim, Benjamin, Water Gate etc.) is fatal to his inclusion of Mishneh (the "Second" Jerusalem in the Tyropoeon Valley) within the walled circuit.

It should be noted that for one so learned in ancient Jerusalem, P. Simons is sometimes strangely mistaken in references to the modern city. Thus, he calls the University the *Zionist* University. Now it is quite true that "out of Zion shall go forth the law". But the correct name of our University is the *Hebrew* University of Jerusalem.

P. Vincent is the doyen of Palestinian archaeologists to-day; by now the third generation of scholars is growing up in the shadow of his mighty name. His volume on ancient Jerusalem deals with a rather more restricted subject than P. Simons'. The first part of *Jérusalem ancienne*, and P. Vincent's pioneer work on *Jérusalem sous terre* dealt with much that occupies the first part of P. Simons' work. P. Vincent has been for many years the chief archaeological contributor to the *Revue*



*biblque* and in consequence most of the views expressed in his book have been for years eagerly read and discussed by scholars in Jerusalem and abroad. P. Vincent has been on the spot for almost two generations and has been a welcome visitor to every major and minor excavation in the city (thus e.g. he published his negation of the Third Wall excavations *before* the excavators themselves, thus giving them an invaluable opportunity to refute his views). His observation is most acute, and this naturally lends great value to the descriptions, plans and drawings in this work. In many cases P. Vincent has rescued from oblivion minor excavations, which constitute most valuable clues to the ancient topography of the city. As regards his views on the subject under discussion it can be said in brief that he (in common with most of the scholars of the older generation e.g. Smith, Dalman and Press), adopts the extended view of the walls of Jerusalem. The reviewer believes him to be as right concerning the Acra as he is wrong on the question of the Third Wall. Of course every work from P. Vincent's pen deserves the fullest attention of the learned, and it will be consulted for years to come.

The present unfortunate division of the Holy City and the fact that the Dominican Fathers are now living in the Arab part has had some strange results. Thus P. Vincent finds it necessary to write (p. 18, n. 2): "Il faut déplorer que l'armée juive n'ait pas eu du tout le même respect de la ville antique" (as the British in 1918) "durant les farouches combats de 1948". No one who knows P. Vincent doubts that he is perfectly aware of the fact that the first shells against Jerusalem were fired by the Arab forces from Nabi Samwil; that the only planes ever to bomb the Holy City were Egyptian; and that the Old City served throughout as a base for the Arab artillery. Circumstances permitting, he would undoubtedly condemn as severely the savage onslaughts on the population of the New City by the besieging Arab armies.

M. Avi-Yonah

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